

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:31 PM
Friday Night Learning	after 7:00 PM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:23 < 8:47 מי"א	
B'NOS - Hosted @ Ohel Moshe	2:15 - 3:15
Mincha - Followed by Shalosh Seudos	4:30 PM
Maariv -	5:40 PM

Weekday Minyanim & Shiurim

Sunday & Thanksgiving Day

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Followed by <i>Halacha Shiur (Sunday Only)</i>	
Mincha / Maariv	4:35 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis:

Monday	6:40 AM
Tues, Wed, Fri.	6:45 AM
Thursday - Thanksgiving Day	8:30 AM

Mincha (Mon-Thur)	1:45 PM
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Mincha/Maariv Sunday & Thanksgiving Only	4:35 PM
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Late Maariv (Mon-Thur)	9:45 PM
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Rabbi Teichman's Thursday Night
Shiur After Maariv

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Issue#209

Transitions in Recovery

This week we encounter the remarkable phenomenon known as קפיצת הדרך, the miraculous shortening of distance that allowed for Eliezer, the loyal servant of Avraham Avinu, to reach his objective, arriving in Charan from Chevron, a trip that normally takes seventeen days, the very same day.

Why was this miracle so necessary? After having waited this long to search for an appropriate *shidduch* for Yitzchok, would another seventeen days make much of a difference in the grand scheme of things?

The great Chassidic master, the Ohev Yisroel, the Apta Rebbe, ponders the phrase used to describe this event: שקפצה לו הארץ, *the earth sprang towards him*.

Where is it evident whether he sprang forward or the land contracted towards him?

In solving this dilemma he reveals that there is a mystical name of God that is used to effect this marvel of collapsing time and space that is the very name of God that He employed in the creation of heaven and earth.

The Holy Zohar (ה"א רגא) directs us to the first letters of the very first words describing creation, א"ה ה'שמים וא"ה הארץ (בראשית א א), comprising the letters א"ה, the letters of creation of heaven and earth, and ו"ה, that of earth's formation, together אה"ה.

This "formula" appears once again when Avraham entrusts Eliezer with this mission and makes him take an oath.

And I will have you swear by Hashem, God of heaven and God of earth.

This is the name of קפיצת הדרך, of shortening distances, that was handed over to Eliezer. When Eliezer reports to Lavan the sequence of events that began with his speedy arrival to Charan after a marvelous journey, he exclaims, *I came today to the spring*.

The combination of letters are transposed here, ה"ה, the letters of earth, preceding those of the heaven א"ה. Evidently the earth, i.e. ואת הארץ, sprang before the name of heaven, א"ה, thus שקפצה לו הארץ, the earth sprang toward him.

The Saintly Arugas HaBosem writes that "heaven" represents our deepest and noblest desires to achieve success and perfection, whereas "earth" represents the reality of our physical and circumstantial limitations that often frustrate us in our quest to "reach for the sky".

The word ארץ is rooted in the sentiment רצה, to desire, to will, emphasizing earth's acceptance to do her will, the will of its Creator despite its yearning to be closer, rather than so distant.

Why is she called, ארץ/earth, since she craved, to accede to the will of her Creator.

Eliezer, the primary disciple in the yeshiva of Avraham, had hoped to give his daughter to Yitzchok as a wife. He was told by his great Rebbe that although it was no fault of his own, nevertheless as a descendant of Canaan, Eliezer is "cursed" and couldn't mingle with Avraham's "blessed" seed.

In his greatness of character Eliezer consents and accepts "his" reality, happily and dutifully continuing on his mission to find a mate for his master's son.

Eliezer embodies the lesson of ארץ, the land, that accepts its fate unquestioningly. He is therefore rewarded with the gift of הארץ, the "land" taking precedence over "heaven"!

This was the greatest affirmation of his superlative qualities.

Those who humbly aspire for closeness despite their inadequacies, rise far above those who dwell upon high.

The primary purpose of this miracle was to lovingly reassure Eliezer of his nobility despite his personal drawbacks, and not merely to conclude the *shidduch* quickly.

So often in life we defeat ourselves by aspiring for objectives beyond our reach. We are driven at times to pursue positions of power and stature that are simply beyond our realm of expectation or ability. We then spiral downward in frustration, foolishly blaming others who we believe stand in our way and ultimately accuse God, who is preventing us from achieving our dreams.

The Holy Arizal (ליקוטי תורה בפרשתנו, עץ חיים היכל ז) teaches that Eliezer's soul was

rooted in the giant Og and found its final perfection in the personage of Calev ben Yefunah.

Og, the Talmud (גדה סא) tells us was a descendant of Shamchazai, an angel that fell from "heaven" during the generation of the deluge.

The Torah talks of the בני האלהים (שם ו ב), *the sons of God*, and the הגפילים (שם שם ד), *the Giants who fell*, corrupted angels from heaven who descended and interfered with "earthly" matters, ויקחו להם נשים מכל אשר בהרו (שם שם ב), *taking wives for themselves from whomever they chose*.

These angels sought fulfillment in a world they were ill equipped to deal with. Their strengths in heaven became their weaknesses when occupying a world where those who struggle with their deficiencies are the true heroes and capable of towering even over mighty angels in heaven. They sought to impose their will with their super human abilities but rapidly discovered that therein lied their failure. The currency on "earth" is acquired through the humble acceptance of one's realities, strengths and weaknesses and forging one's character from that point onward.

Eliezer acknowledges his station and role in life, accepting with equanimity that he will not achieve his dream of joining the family of Avraham, and nevertheless forges ahead with absolute allegiance to Avraham.

At that moment the Midrash (ב"ר ז ס ז) states, *יצא מכלל ארור, he left the category of the accursed*. He still possessed a defect but was no longer categorized as such. It is not the situation that determines whether we are blessed, but rather our attitude and inner core.

The "earth" jumps to him, declaring before all that Eliezer has superceded the level of "heaven".

The outcome of such sterling character is embodied within his "descendant" Calev.

Calev faces the daunting challenge to defy the spies and their improper intentions to mislead the Jewish nation. He travels to Chevron prostrating himself on the ground before the graves of his ancestors Avraham, Yitzchok and Yaakov praying for their intervention before God to grant him the strength to overcome the impossible.

With a total submission before God one can achieve even what is beyond one's means.

In reward for this fearless display of courage in facing down the spies he is rewarded that he will inherit the land he was personally connected to, Chevron.

ועבדי כלב עקב היתה רוח אחרת עמו ומלא אחריו והביאתיו אל הארץ אשר בא שמה ורעו זורישנה (במדבר יד כד)

But my servant Calev, because a different spirit was with him and he followed me wholeheartedly, I shall bring him to the Land which he came, and his offspring shall possess it..

Calev is called עבדי, reminiscent of another loyal servant.

"A different spirit was with him". He contained within him the strength and conviction of Eliezer, remaining unperturbed despite the challenge and disappointment.

He was granted this special plot of the land, for he exhibited the quality of ארץ, שרצה, *she craved, to accede to the will of her Creator!*

If one pays attention to the last letters of the last four words of the verse that promises Eliezer/Calev their eternal stake in the land, *to the Land to which he came*, the mystical name אה"ה reappears once again!

The transition from Og, the perturbed giant who seeks to gain his way at all costs, to Eliezer, begins a process of recovery that finds its fulfillment in Calev who attains the improbable by submitting his will totally to the power of God.

In life we must strive to do our best, accepting our limitations without frustration, but nevertheless reaching out to God for his assistance to reach our ultimate goals as difficult as they may seem.

באהבה,

צבי טייכמאן



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Avos U'Banim

6:30 - 7:15

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FRIDAY NIGHT LEARNING



Beginning at 7:00pm
Cholent From O' Fishel!